THE BOMBAY COURIER

[PUBLISHED TWICE A-WEEK,—EVERY SATURDAY AND TUESDAY MORNING.—PRICE 13 RUPEES PER QUARTER].

VOL. XLII.] TUESDAY, 30 DECEMBER, 1834. [NO. 2400

PURSUANT to an order of His Majesty's Supreme Court of Judicature at Fort William, in Bengal, on the 30th day of September, 1834, made in a certain cause, (wherein GABRIEL VRIGNON is Complainant, and ALEXANDER COLVIN AND CO. are Defendants, and in another cause), the Creditors and Legatees of JOSEPH BARRETTO, Senor, JOSEPH BARRETTO, Junior, and EDWARD BRIGHTMAN, are at liberty, and are hereby required, to come, on or before the 31st day of December, 1835, before George Money, Esquire, the Master of the said Court, to prove and establish their respective debts and legacies, or in default thereof, they shall be excluded the benefit of the Decretal order of the said Court, made in the above causes, on the 24th day of December, 1830.

G. MONEY, *Master*,

Calcutta, Court House,
Master's Office, the 20th Oct. 1834.

THE half yearly General Meeting of the BYCULLA CLUB, will be held at the Club House, on Saturday, the 3rd of January 12 o'clock.

Club House, 30th December, 1834.

BILLS ON LONDON.

BILLS of the *Royal Bank of Scotland*, at 30 days sight, on THOS. COUTTS and CO. of London, may be had on application to the undersigned, in setts of £50, £100, £150, £200, £300, £400, and £500, at the exchange of 1s. 10½d. per Bombay Rupee, until further notice, and from parties at Outstations, remittances on the Civil or Military Pay offices of Bombay, will be received in payment thereof.

RITCHIE, STEUART and CO.

Bombay, ~~FORCED SALE BY~~ PUBLIC AUCTION.

[THE LAST OF THIS YEAR.]

ON Wednesday next, the 31st of December, 1834, Messrs. FRITH, BOMANJEE and Co., will sell by public auction at their rooms, an Invoice of superior London made Saddlery and Harness, by "Mirlees," consisting of plain and shafto Hunting Saddles, Ladies' Saddles, Racing ditto, Buggy Harness, Spare Girths, Stirrup Leathers, Watering Bridles, &c., Saddle Cloths, Combs, and Brush-es of leads and Reins.

ALSO,

An extensive assortment of *Fresh Oilman's Stores*, from *J. J. Dickenson*, consisting of Ketchups and Sauces of various descriptions, White Wine Vinegar, best Durham Mustard, Red and White Herrings, Salted Salmon, Sides of Bacon, Pearl and Scotch Barley, Oatmeal, &c. &c.

Likewise an Invoice of *New Music*, imported per "*Boyne*," comprising Airs, Melodies, Pieces, Waltzes, Songs, &c., by the first Composers, which will be put up in assorted lots, as well as a handsome Grand Piano Forte by Broadwood, in good tune—A Flute in case by Rudall and Rose. A superior ditto by Eavestaff, and about 50 Lots of Sundry Music.

N. B. The sale of the pipes, and hhds. of Madeira Wine is for the present postponed, but will take place at a future period, meanwhile FRITH, BOMANJEE AND CO. will sell at noon about 200 dozens of prime Herefordshire Cyder, imported per "*Lady Gordon*." Also, 100 prime Hams.

At ½ past 12, will be put up, a Buggy Horse and Harness, a Chesnut Buggy Horse, with any other Cattle or Carriages that may offer.

Nesbit Lane, 30th Dec., 1834.

EDULJEE CURSETJEE'S SONS—will sell by Public Auction, this day, Tuesday the 30th instant, at their Rooms, the effects of the late Captain G. LLOYD, 7th Regiment N. I. consisting of plate and plated ware, a double Barrel Percussion Gun, by RICHARDS, a pair of Pistols by BOND, a large Bengal made single Poled Tent, complete; a Phaeton, a pair of Horses and Harness, a Saddle Horse, wearing apparel, &c. &c.

AND ALSO,

The effects of a Gentleman deceased—A small Europe Plate Chest, Glass and Queen's ware, Books, Wearing Apparel, and several other articles; and at the same time, a square Pionaforte, by Butcher, a Pedal Harp by Erat and Sons, Hanging Argand Lamps, 3 Sets of new Buggy Harness, Colored Europe Handkerchiefs, Cooking utensils, Europe and French Foolscap paper, and French letter paper.

Bombay, 30th December, 1834.

EDULJEE CURSETJEE'S SONS will this day sell by public auction, at their Rooms, a handsome Silver Tea Urn, Bread Baskets, Sugar Pot, Large round waiter, and a pair of Candlesticks.

Bombay, 30th December, 1834.

YATES and Co. have received for Sale London made Boxing Gloves, in sets, Military ditto, Regulation caps and stocks, new quilting for Trousers, &c.

NOTICE.—On Thursday next, the 1st of January, 1835, YATES AND CO., will sell by public Auction, a few bales of Woolen Shawls, Cotton Handkerchiefs, Bolts of Canvass, Long cloths, Woolens—Scarlet and Yellow, Corderoy and Fustian, a quantity of Beer in bottle, Quills, about 100 plants in pots, Blankets, Pine Cheese, powder flasks, and a variety of Household furniture, &c. &c.

AT 1 P. M.

Will be sold—A Chariot, a second hand Phæton, a Grey Horse, a second hand Buggy, and any other Cattle or Carriages that may offer.

FOR SALE OR HIRE AT POONA,

THE Tile-roofed Bungalows, situated in the next compound to the old Post Office, on the N. W. side. For sale for 5,500 Rupees, cash; or 6,000 in 12 months, by equal monthly instalments.

For hire by the year at 60 Rupees per month; the Tenant keeping up the garden; the proprietor repairing the House. For a less period, 80 Rupees per month; keeping up the garden. For further particulars inquire of JANGEERJEE MANACKJEE, Poona, camp Bazar,

Bombay, 30th December, 1834.

LOTTERY EXTRAORD NARY.

WITH reference to an Advertisement with the above heading in the Calcutta prints, a Plan of the Vessel and list of Stores, &c. with which she will be furnished, may be seen at the Office of Messrs. FRITH, BOMANJEE AND CO., EDULJEE FRAMJEE, AND FRAMJEE COWASSJEE of the Lottery of THE BOMANJEE SHAPOORJEE and CAWASSJEE CURSETJEE COMMA, for some Diamonds, Rubies, Corals and other ornaments, took place on 6th December, 1834, in Messrs. YATES AND CO'S. shop. The numbers which are entitled to the Prizes, in lots for the 6th and 7th Classes of 8 prizes are as follows:—

Prize 16th in sixth class to Nos. 430, 17th to 409, 18th to 439, and 19th to 286 and 20th, in seventh class, to Nos. 393, 21st to 38, 22d to 250 and 23d to 76.

Any person or persons having any kind of Claims upon the said Lottery are hereby requested to make the same known to Messrs. YATES AND CO. within 8 days from the date hereof, or else they will be precluded therefrom.

Bombay, 30th December, 1834.

TO BE LET—A large and commodious upper roomed Bungalow, with out houses, and Stable, situated at Ambrooly, adjoining to the one now occupied by Mr. O. W. KETTERER. For particulars, apply to PESTONJEE MERWANJEE, opposite to the Sallygate.

Bombay, 30th Dec. 1834.

TO BE LET—An upper-roomed large House, situated at Mazagon, lately occupied by W. C. Bruce, Esq., entry immediately. Apply to FRAMJEE COWASJEE, at his Office, Hummum Street.

Bombay, 30th Dec., 1834.

TO BE LET by the trip—The decked Pattamar THOMAS CHARLES FRASER, Owner MERWANJEE HORMASJEE, of Surat, with a very large Cabin, quarter gallery, &c. and stowage for three horses under Hatches.

Enquire of MANECKJEE DOSSABHAEE, Surat, or PESTONJEE RUTTONJEE, Patell, Bombay.

FOR FREIGHT AND PASSAGE TO LONDON,

THE teak-built Ship "PALMIRA," of 700 Tons Burthen, WM. LOADER, Commander, will be dispatched from hence about the end of January. Has a poop and superior accommodations for Passengers, and carries a Surgeon. For terms of Passage apply to Captain LOADER at the Office of McGREGOR, EDMOND, AND CO.

Bombay, 30th Dec., 1834.

FOR PASSAGE TO CLYDE, TOUCHING AT THE CAPE OF GOOD HOPE,

THE new Ship WILLIAM NICOL, THOMAS KINCAID, Commander; has been expressly fitted for passengers, carries a Surgeon, and will sail the 14th January. Apply to Capt. KINCAID, at the office of Messrs. W. NICOL and Co. where plans of the accommodation can be seen.

Rampart Row, 30th December, 1834.

FREIGHT OR PASSAGE TO LIVERPOOL,

THE Ship CLEVELAND, Tons, 400 W. MARLEY, Commander, has a poop and superior accommodations, and will sail the 1st January next. Apply to Capt. MARLEY, at the office of DIROM, CARTER and Co.

Bombay, 30th December, 1834.

ARRIVALS AND DEPARTURES.

ARRIVALS.

Captain Cooper, 7th Regt. N. I. from the Mahabuleshwar Hills.

Ensign A. Crawford, 3rd Regt. N. I. from Vingora.
Captain Clibborn, 1st Gr. Regt. from Poonah.
Captain Keir, 3rd Nizam's Cavalry, from Momenabad
Captain Stokoe, Invalid Battn. from the Deccan,
Ensign Pogson, 4th Regt. N. I. from the Mahabuleshwar Hills.

DEPARTURES.

Surgeon J. Butchart, 1st. Light Cavalry to Rajcoote,
Capt. Brooks, 2d. Light. Cav. to Panwell.
Major R. S. Sutherland, 13th. Regt. N. I. to Dapoolie.
Ensign Le Couteur, H. M. 20th. Regt. to Belgaum.

SHIPPING REPORT.

ARRIVALS.

Dec. 28th.—Ship Palmira, W. Loader, Master, from Calcutta, 13th Nov. Colombo 14th Nov.

Passenger.—B. Dykes, Esq.

— Dow Schooner Hamoody, C. Roedert, Master, from Colesherrapattam, 6th Dec. 1834.

DEPARTURE.

— 27th.—French Ship Theodore Eugene, F. Beck, Master, to the Malabar Coast and Bordeaux.

THE COURIER

TUESDAY, 30th DECEMBER, 1834.

The *Lord Castlereagh* arrived late yesterday evening from China, which she left about the 15th of November. She has not, however, we believe, brought any news of importance.

Letters were received from Poona a day or two since, by which it appears that Thugs have again made their appearance in the neighbourhood of that place; and that in this instance two Europeans—a conductor and sergeant of Artillery—have become their victims. We have not been able as yet to obtain a detailed account of the affair; but from what we can learn it appears to have occurred on the road between Poona and Seroor in broad daylight. A struggle between one of the unfortunate men, and the thugs is stated to have taken place, in which the resistance on his part was so great that it was found necessary to stab him. Marks of blood were thus left on the road, and this led to the detection of the murder and the apprehension of sixteen persons who have since confessed being concerned in it.—The number of the gang present on the occasion is understood to have been thirty; but what renders the transaction most remarkable is, that it is the first one of the kind in which Europeans have suffered in this, or we believe, in any part of India.

Looking upon the proceedings of the Parliamentary steam committee as a most satisfactory termination of all the difficulties which have hitherto involved the project of steam navigation with home, and as a decisive and most impartial evidence in favor of the plan we have always contended for with respect to the port of departure from India, we feel not a little unwilling to return to a question which has been raised only by the excessive jealousy and extravagant and ill-founded anticipations of a party in Calcutta. As Mr. Greenlaw, however, with a pertinacity which would deserve credit, if displayed in a better cause, has, notwithstanding the signal failure of all his plans, published a pamphlet in reply to Mr. Crawford's able exposé of his numerous follies, we cannot avoid saying a few words more on the subject to which it relates, leaving a more elaborate notice of it to Mr. Crawford, himself, should he deem it necessary; which, however, we are far from thinking the case; since a more weak and desultory production than Mr. Greenlaw's scarcely ever came from the press. The *Beng al Hurkaru* even, in speaking of it, is forced to say that it has "evidently been written in haste," and therefore is "liable to minor corrections."—an avowal the force of which, coming as it does from an unscrupulous and interested supporter of the writer's may easily he estimated.

To proceed however to the pamphlet. Mr. Greenlaw after noticing the well-known observation in the *Times* newspaper with regard to the plans of the Bombay and Bengal committees,—viz. that there could be no question about them—a reference to the map only being necessary to decide the point—and showing from the way in which he harps upon it that it has been a thorn in his side, proceeds to the question of steaming against the monsoon, with a view to prove the superior advantages of Calcutta. Upon this subject he observes—

"Now it is possible that this (the practicability of steaming during the monsoon) may hold good throughout the whole line as regards Bombay, but not as regards Calcutta. However, I am not called upon to contest the point as it is now put. If Capt. Wilson means 'a regular steam communication' at every and all times of the S. W. monsoon, I have nothing to say against his position; but I do advance this opinion, viz. that a steam communication from Calcutta to Suez and on to England, the vessel leaving on the 15th or 20th July *in connection with a quarterly intercourse* during the year, is practicable in a way to make the advantages equal the expense."

"I do not think that a steamer during this period would meet with that 'heavy weather' in the open Arabian Sea which, as before observed, Capt. Wilson, speaking *generally* of the S. W. moonsoon, attributes to the whole passage of 3000 miles between Bombay and Suez. I do not believe the weather is generally '*heavy*' in the open Arabian Sea in August. I think that after leaving soundings, the monsoon would be found to be regular and steady with no *high* sea; and although as Socotra was neared there might be a remnant of that which obtains, certainly to excess *during the height of the monsoon*, I do not believe that by the 10th or 12th of August it would be found to be any serious obstacle to a proper steamer."

"On the whole then, I am of opinion that the communication may be kept open during *this period* of the monsoon, and that without having to steam '3000 miles against *heavy weather*."

This may be taken as a fair specimen of Mr. Greenlaw's mode of reasoning. In opposition to the experience of Captain Wilson, who, it is to be observed, *has* managed to get a steamer to the Red Sea, and who knows something about the monsoon, from having contended with it during nearly 20 years, we have only the assertion of Mr. Greenlaw, who has twice failed during the fine weather in getting his steamer to the Red Sea, and who knows little or nothing about the monsoon, in favor of the practicability of steaming from Calcutta.—But as Mr. Greenlaw seems to consider that a dogmatical opinion of his own suffices for argument, we trust he will not object to our bringing forward an equally positive opinion, in opposition to his, from no less an authority than Sir Pulteney Malcolm who delivered it before the Steam Committee in the following words:—

"Although you have not been in that part (i. e on the Malabar Coast) of the Indian Ocean, you have been in the Bay of Bengal, and you know the state of the south-west monsoon in the Bay of Bengal, do you not?—I have encountered the south-west monsoon."

"Do you think a steam vessel could navigate in the Bay of the Bengal against a south west monsoon when it is at its height?—I think she ought not; she may force herself against it once but she would not make two voyages"

Now this is precisely what Captain Wilson has always maintained, and what Mr. Greenlaw, with a degree of temerity, which would be surprising in any other individual, has always denied. We leave him to get over it as he best can. It demolishes about ten pages of his pamphlet.

We next come to the question whether four-fifths of India, as proved by Mr. Crawford, on data derived from public documents, would obtain their letters sooner by Bombay than by Calcutta. Mr. Greenlaw denies that they would; and it is really amusing to see the mere assumptions on which he does so. He observes for instance—

"As by the scheme of the Calcutta Committee, the Bengal steamer is at Socotra waiting the arrival of the Bombay Steamer, and as it is now understood two days are required for purposes connected with the boilers and machinery, allowing six hours for the transfer, the Bengal steamer will have 42 hours' start from Socotra before the Bombay steamer; and in the S. W. monsoon this will bring the Calcutta steamer, allowing both Steamers under the circumstances to average 2 0 miles per diem, to Galle 14 hours after the arrival of the steamer at Bombay. Allow her two days' stay there, and to be three days' going to Madras, she would arrive there five days and fourteen hours after the arrival at Bombay, instead of eight days and a half as assumed by Mr. Crawford; and give five days to Calcutta, stopping six hours at Madras, and she would get to this presidency' in ten days and twenty hours after the Bombay steamer had reached Bombay, instead of 13½ days as stated by Mr. Crawford."

From this it will be seen that Mr. Greenlaw can only get the better of Mr. Crawford's calculations by giving, in the first place, the Calcutta steamer an unfair start of nearly two days over the steamer which is to come here—in the next place, by allowing her three days only for the passage from Galle to Madras—and lastly, by limiting the detention at Madras to 6 hours.

On what authority however these estimates are given is not stated; but it would seem not on the trip of the Forbes, since during her last and best trip she was eight-and-forty hours at Madras taking in coals, and nearly twice the period making the passage to Galle that Mr. Greenlaw allows. And this too, during the most favorable season of the year, instead of the monsoon, when the difficulties would have been much greater in every respect. Now, had Mr. Crawford proceeded in the same loose way with his calculations he probably would not have found it difficult to prove in addition to what he has done that Calcutta even would get its letters sooner by Bombay than by any route; but he adhered to certain well-known facts, while the only thing of the kind which Mr. Greenlaw has ventured to give is a return from the Post Office showing that about four-fifths of the letters despatched from that Presidency are sent from Calcutta. This, however, is made the most of; and yet it seems that taking Ceylon and Madras into the calculation, one half the letters would still pass through Bombay, according to his own plan. Mr. Greenlaw however freely acknowledges that he has been surprised in this particular, in the following passage, with which we must conclude our notice of his work.

"I admit then that Mr. Crawford has shewn we are in error, assuming that the recepts from the letters would be trebled by the comprehensive plan, and this he has done by showing that Bombay would, under the comprehensive plan, distribute letters, to a greater part of India than we contemplate, but not to the extent contended for by him; and myself I confess, that the proof afforded by Mr. Crawford of the extent to which Bombay would always pass the correspondence has satisfied me of what I before very much doubted, namely, that the Bombay exclusive plan might pay itself in a quarterly communication On the whole, therefore, I admit that Mr. Crawford has *weakened* the position of the Calcutta Committee as regards their comparison of the relative advantages of the two plans *as a mere matter of pecuniary speculation*, always on the understanding that the Bombay Plan is to be adequately completed to England. I admit that he has weakened that position, but he has not carried it; much less has he even invaded our strong hold, which is defended by the interests involved in one half of the correspondence of all India, strengthened by the incalculably important public interests included in the commercial correspondence of Calcutta, Madras, and Ceylon, whose relative importance with that of Bombay, I have shewn to be nearly as three to one.

We have only to add that we never were averse to Calcutta having the advantage of a steamer direct to Suez, except in as far as it would interfere with the more advantageous route through this presidency, and injure the whole scheme. Now, however, that the subject has been taken up by the British Government, we have not the slightest objection to steam communication with home being extended as much as possible; though we still entertain great doubts as to its warranting the adoption of any but the most simple and economical channel.

AGRA.

Mr. G. Blunt, C. S. to whom Government have committed the formation of that portion of the new preventive line of Posts extending along the Mutra and Agra frontier, arrived on the 6th Instant. Under his direction the line has been completed [illegible] Kamur above Kosee to the city of Agra from whence he will carry it on to the Chumbul, and continue it thence to Calpee. A chain of Chokees will thus be formed, extending from Rajgurh in the Dyrah Doon to Calpee, a distance of several hundred miles. The effects of the system have already become visible in the almost total cessation of smuggling in salt and the great increase of revenue which have ensued. The receipts of the expired portion of this month amount to 1 lakh and 35 thousand Rupees, while the entire sum collected in the same month of last year, did not exceed 93,000—These results combined with Mr. B[illegible]ant's exertions to render the department as efficient as possible, leave little doubt of the ultimate success of the experiment.

GENERAL STEVENSON'S CAMP, Seekur.

The plan of operations now acted on by Gen. Stevenson seems to be to occupy with small detachments the hill forts, until instructions are received from Lord Wm. Bentinck regarding their demolition. The Shekhwattees never once thought of resisting the force.

4 Companies of the 3d N. I. Regiment and two of the 22d marched on the 7th December. Their destination is not known, but rumour sends part of them to a fort three marches in the rear, named Kuchia-was

2 Companies from the 61st Native Regiment started on the morning of the 9th; one to take possession of Rogonathgurh, a square hill fort about 1300 feet high, and said to be the strongest of all, distant from Camp 14 miles; the other to occupy Deogurh 900 feet high. 7 miles distant. These 2 forts are dependent on Seekur, the Government of which place has given all power into the hands of Major Alves to do with them as he pleases.

The inhabitants appear to be quite unconscious o[illegible] our purposes, are extremely civil, [illegible] prevent any one from entering forts and looking around them.

Some Gentlemen went into one a few days since, and were much amused by the simplicity and curiosity of the natives who examined their hats, swords, & gloves, as things that they had never before beheld; the white kid gloves of our gentle elicited great admiration and they look on a watch with as much wonder as a South Sea Islander when first discovered. They appear so unsophisticated, and so purely childern of nature that it appears a crime to disturb them, and destroy their places of refuge.

ALLAHABAD.—A circumstance has transpired here from which the residents augur that Sir C. Metcalf will not enter on the duties of the high situation to which he has been so unceremoniously elevated. An offer of reserving shares in the Ice concern of the station, was made to him but he declined availing himself of it. This rejection clearly proves that Sir C. lintends to eat his ices somewhere else than in the natural capital of India The lengthening chain of regret which he drags along with him, or something else, retards considerably his progress from Calcutta.

LUCKNOW.

There has been no change in the state of affairs here since my last communication, the Padsha Begum stills maintains her ground in spite of every effort made to dislodge her from the palace. Some days ago an attack was made upon her apartments by some of the King's followers, stones were thrown against the windows, and every species of obscene [illegible]ttered within her hearing with a view to [illegible]her with the place, but all to no purpose; [illegible]esty is even said to have led the assault! [illegible]ally throwing the first stone! but instead of the desired effect, it only served to fix the [illegible]in her purpose of remaining in the city [illegible]azards. Upon hearing that the King was [illegible]ent in person directing the operations of her assailants, she very deliberately ordered the whole of her servants to turn out and return the compliment to His Majesty, which was done accordingly with so much skill and precision that the King was literally beaten out of the field and obliged to seek shelter in his apartments, from a volley of missiles that was hurled at his Royal Cranium. What a predicament for the "light of the world" to be in? Surajood Dowlah, brother to the Begum has been appointed her Durogah with the customary Khilut, &c. and the rest of the family are likely to be soon appointed to places of trust and emolument about the person of His Majesty, who if rumour speaks correctly, has latterly been a good deal given to "six pottle deep potations." A few nights ago he had a jollification, with Roshun ood Dowlah, Mirza Abbas and Bahauder Ally Khan (none of whom are very likely to become distinguished ornaments of the Temperance Society) in this trial of skill, the King is said to have distinguished himself greatly, having walked home steadily with 14 bottles under his belt, seeing every one of his competitors quietly laid under the table *hors de combat*. The court chronicles affirm that His Majesty's feats in this way are astonishing, and that were another Silver whistle to be contested for, the odds would be much in favor of his winning it. The Resident is still here, having been detained by some affairs connected with the state. An express arrived here from the Magistrate of Cawnpore, desiring that the depositions of Ghoora Meah and Khadim Hoosain might be taken before him, touching a complaint preferred against Umeen ood Dowlah for [illegible]ltreatment, and an undue assumption of authority in arresting them at Dalomt while under the protection of the Nazim at that place; as the story is told here, it appears that Ameen ood Dowlah was not sufficiently satisfied with putting them into "durance vile" but actually proceeded so far as to desire the Nazim to "curtail their fair proportions" by making each of them a head shorter, however you must know more of this matter over the water where the whole tran[illegible]tion is likely to be investigated. It is now a current *on dit* here, that the King is on the look out for another wife "*credat judeus*"

Since the foregoing was received we have been informed that the Resident has at last interposed in the quarrel between His Majesty and the Padsha Begum, and taken active measures to have the unfortunate Lady protected from further insult aud annoyance.—*Mofussul Ukhbar, December* 13.

EUROPEAN INTELLIGENCE.

THE QUEEN'S DEPARTMENT.

Our readers will have read the of mighty preparations made to escort the illustrious Adelaide from our shores. Her Majesty departs on a visit to her relatives, who are Licensed Victuallers in Meinengen. The income of her brother the Duke of Saxe Meinengen, is derived from the profits of the public houses in his territories; and we can assure our readers that the "accommodation for man and horse" supplied to travellers, is as good as any to be found in any road-side house near a Scottish moor or a Welch mountain. Her Majesty. of course, proceeds with the best wishes of the people, that she may find her reception and treatment so gratifying, at to induce her to prolong her visit far beyond her present intention. The honours paid by the City authorities would indace us to believe that they never expected to have the opportunity of receiving her Majesty again. We are satisfied there need be no fear on that ground, since her Majesty is most devotedly attached to the civil list of this country, and would on no account insult the British people by refusing the generous hospitality wich has on so many occasions been extended to the needy nobility of her native land. On her Majesty's departure from Woolwich, she was greeted with the following anthem :—

Good bye, our German Queen,
Stay long our Tory Queen,
Good bye, the Queen.
Send us no relative.
Who on spur-grant may live,
We've had enough to give,
Good bye, the Queen.

Oh, may the wind arise,
Waft you to other skies,
[illegible] and keep you there.
Play there your Tory tricks,
Abroad your dwelling fix,
Oh, grant our prayer?

The choicest Tory store
With you be pleased take o'er,
Long there be seen.
May you there teach their laws,
And ever give us cause,
To sing with loud applause,
Good bye, the Qneen.

CEYLON AND ITS GOVERNMENT.

CEYLON, in official parlance, is called a British colony; although it has a tolerably authentic native history, which goes back four and twenty centuries or to a period corresponding with the age of Cyrus and of Confucius, and with the sixtieth Olympaid. This is a trifle,—we do not expect accuracy of scientific classification in the public offices; so we let the matter pass, simply observing that the island of Ceylon is literally a conquered province, of which, the native inhabitants are excluded from every public trust of the smallest responsibility, and whose obedience is secured by the grand instrument of authority in such cases, the bayonet. We shall describe this conquered country briefly; and a work now before us, called *The Ceylon Almanac and Compendium of Useful Information*, for the year 1834,* published at Colombo, will enable us to do it with some novelty. The little work referred to, indeed, abounds in useful information, much of it drawn from very authentic sources.

Ceylon lies between the 6th and 10th degrees of North latitude; and is completely exposed to the influence of the north-east and south-west monsoons. It is separated from the main-land of Hindostan by a broad strait, not narrower any where than sixty miles, but interspersed with islands, rocks, and shoals, so as to leave but a very narrow navigable passage, and this only for craft not exceeding 100 tons burden. Indeed, at low-water, there are few parts of the whole channel that may not be waded across. The area of the island is 24,664 square miles; that is, it is less than half the size of Java, and about 2000 square miles larger than Hayti. It is divided into seventeen civil sub divisions or districts; nine of which belong to the maritime or old conquered provinces, and eight to the interior or Kandyan provinces. The total population, including about 10,000 resident strangers, amounts, in round numbers, to a million; giving about 40 inhabitants to the square mile. This is a wretched population for a country boasting of such antiquity; and if positive proofs did not exist in abundance of bad government and barbarism, they might safely be inferred from this simple fact alone The density of population here given for Ceylon, is just one fith part of that of the British provinces in Bengal, and a good deal less than one half of that of the provinces adjacent to it under Madras. Even the population of the Negro republic of Hayti—strictly a colony—although peopled by Africans and of comparatively recent establishment, exceeds it by 5 to the square mile. This ought not to have been the case in a country which for almost forty years has been a British possession, and which for a century and a half before had been occupied by another free European nation. By both these nations, however, the same false policy has been pursued throughout, and the results are, a scanty population poverty, and barbarism.

The soul of Ceylon is not rich either in agricultural or mineral productions. The country is mountainous! many of the highest hills rising to the height of 8000 or 9000 feet. In the interior, besides these mountains, the land is composed of a congeries of lower hills or mountain elevations, leaving few vallies of any extent between them; and among these, none composed of those fertile alluvial lands which are found in other mountainous countries, such as Java, St. Domingo, Cuba, and Italy. On the Northern and Western shores, there are some extensive low lands, consisting for the most part of sterile plains of sheer sand. A country formed like Ceylon, and situated within the tropics, can only be rendered fertile by the application of capital to extensive and costly works of irrigation: and the bad forms of government, which have ever reigned in this island, have denied that advantage in any permanent and comprehensive extent. However, the occasional remains of tanks and watercourses upon a large scale, show practically its capacity for improvement, and are an evidence of the extent to which such may be carried under a just administration.

The people of Ceylon, with so scanty a population as has been described, have in all authentic times been unable to raise for themselves a sufficient supply of food. The Dutch furnished them with supplies from Java, a country with three times as dense a population as their own; and they are now furnished from the neighbouring country of Tanjore, having a population of more than six times the density of Ceylon, and where grain is raised through artificial irrigation only. So much for the effect of monopolies, and of other oppressive and grievous forms of taxation. In 1832 (and the amount is nearly the average of former years), there were imported into Ceylon somewhere about 150,000 quarters of corn; which allowing a quarter for the consumption of each individual of all ages, show that the same number of inhabitants—between a sixth and a seventh of the whole population—was fed on imported corn. What is a prodigious aggravation of this evil is, that the corn, when exported from the territories of the East India Company, is heavily taxed, and again still more heavily taxed upon inportation by the King's Government.

A people thus treated, are virtually reduced to the condition of labouring serfs of the meanest order; and such in fact is the situation of the poor and helpless Cingalese. In their physical and moral character, they are feeble, effeminate, apathetic, and for the most part eminently deficient in this, not in comparison [illegible]ental energy, and dard of the more civilized nations of man stanthey are not only inferior to the Chinese and Arabs, but to almost all races of the Hindoos—nay, even to the ruder nations which lie between Hindostan and China, and the most elevated of the nations inhabiting the Eastern Archipelago. No European nation has ever thought of employing them, as other Asiatics are employed, in a military capacity; and even the contractors and divers engaged in the pearl-fishery on their own coast are natives of the opposite shore of India.

But we come now to the question of the government which has produced these effects, as it is administered in a milder form under the sway of Great Britain, and after considerable ameliorations. The total fixed and incidental revenue of Ceylon for the year 1832 amounted of 369,437*l.* 17*s.* 1*d.* This is at the rate of above 7*s.* per head,—which is more than 2*s.* beyond the rate of taxation throughout the whole British territories in Hindostan, and within 3*s.* of that of Ireland. This, however extravagant as it may seem, is not the fair way of considering the rate of taxation: the poverty, indolence, and ignorance of the people taxed, must be considered; and when this is done, little doubt will exist but that the imports borne by the people of Ceylon are among the heaviest, if not the very heaviest, borne by any people in the wide world.

Let us observe upon some of the items of the Ceylon revenue. The first is the cinnamon monopoly, as it existed in 1832. This is stated at above 147,000*l.*; which, however, is above 4,000*l.* more than that of the previous year. The monopoly has been since abolished by orders from England: but in room of it, there has been substituted a fixed duty of 3*s.* per pound, which is not quite so pernicious as the monopoly, but nearly so. The pretext for this impolitic duty is, that it is paid by the consumers, and that these consumers are foreigners. This is not true, for some of the principal consumers are Englishmen. In the next place, the duty is unequal; for some of the cinnamon is nearly twice as valuable in quality as others; and the least valuable forms by far the largest quantity. The cost of producing cinnamon, in a free commerce, will probably vary from 6*d.* to 1*s.* per pound; so that the rate of duties imposed will vary from 600 per cent. to 300 per cent. The inevitable effect of this oppressive and injurious tax will be to restrict the consumption, to force the production of cinnamon in other countries, or to compel the consumer to substitute cassia for it,—a process which has been already going on very rapidly, so as to have reduced the produce of Ceylon from 1,000,000 of pounds a year, to half that quantity. The revenue reckoned upon from this tax is calculated at from 75,000*l.* to 90,000*l.* a year; dearly bought, even if it could, which it will not, be realized, since Englishmen, or their Indian subjects, will contribute the greater part of it, and since a great portion of the remainder must fall upon the people of Ceylon in the shape of an oppressive restraint on industry. The next article of revenue consists of custom-duties: these are divided into sea-customs and transit-duties, and amount to nearly 70,000*l.* Not one rational word can be said in favour of transit-duties, in a country every inch of which is under a single sovereign, and sea-girt. The total value of exports and imports, in 1832, was 511,222*l.*: this, however, includes the cinnamon, which pays no duty,—estimated at the enormous price of 7*s.* 6*d.* per pound, which happens to be a good deal more than the highest price of the finest cinnamon in England, and nearly double the price of the lowest quality, which is also the greatest quantity; strange artifice for swelling out a custom house-return. Even without including this, we have an average duty of 12½ per cent. upon every article of import and export. The greater part of the 70,000*l.* is levied upon the rags with which they cover their nakedness,—for they are too poor and too rude to have a[illegible] mestic manufactures of their own. [illegible] able article of the Ceylon revenues is [illegible] nopolies, exclusive of those of Cinnam[illegible] These are stated in the official return gentle and unpretending name of "salt [illegible] cences." The salt monopoly (and a rigor[illegible] it is) amounts to nearly 25,000*l.* a year. Sa[illegible] Ceylon is almost formed by nature, and nearly cheap as the earth or sand of the country; but the monopoly is of course the base of all foreign trade in this article, and consequently none exists. We understand that the present Govt. of Ceylon, with a view of swelling the Colonel revenue, has been importuning the Colonial office for permission to sell the salt of Ceylon to the people of Bengal, at a monopoly price. The Government of Ceylon is wise in its generation, but they had better leave this scheme alone. If the salt of Ceylon can be furnished cheaper to the people of Bengal in a free trade than any other salt, then let the people of Bengal have it, and it will be a boon to them; but let all other salt be admitted upon the same terms. We warn the Governor of Ceylon not to incur the displeasure of the manufacturers of Cheshire and of the merchants of Liverpool; for he will find them more hard to deal with than the Wedderattes, with their tribute of 104*l.* 4*s.* 9½*d.*, or the Adigars Dessaves, and Madegey Mohandirams of the redoubted Kandy. The "licences" are all monopolies, or privileges for carrying on particular trades and occupations; and are worthy of death by the most expeditious possible process. The pearl-fishery affords a precarious and inconsiderable revenue. In 1831, its gross amount was 23,332*l.*, and the next year it dropped down to 3837*l.*; of the average of twenty years, it would not appear that this vaunted and specious tax had even paid its own expenses. Taxation in Ceylon seems to extend pretty nearly to every thing "in the earth beneath or in the waters under the earth." In accordance with this very comprehensive principle, there is a tax on "all fish, be it fresh or salt;" the amount of which borders on 7000*l.* per annum. Of course there are stamp-duties, in a colony two centuries in possession of the Dutch and English, the inventors and improvers of this notable impost. The poverty of the Cingalese, however, makes the stamps but a small affair,—viz. about 2,700*l.* The "taxes on justice" are more respectable,—we mean [illegible] exceed 10,000*l.* They are in[illegible] but consist of institution fees, mulcts, *et id genus omne*. There are some items in the Ceylon ways and means, so paltry that they seem only to have been named in order to proclaim the rapacity of the Government,—such as plumbago, 21*l.* 18*s.* 4*d.* chanks (a species of uninvalve shell), 21*l.* 17*s.*; and elephants' tusks 13*l.* 17*s.* 4½*d.*; with a sum of 104*l.* 4*s.* 9½*d.*, dignified with the name of tribute from the Wedderatte, but which in fact consists of the proceeds of a little wild honey and wax, exacted as tax from some wretched half-savages that wander in the forests of Ceylon. Among the items of the revenue, we find two which it is clear have no business there,—namely, "premium on the sale of bills," amounting to nearly 5000*l.* sterling; and "receipts in aid of revenue," exceeding 25,000*l.* The last seem to be bills drawn on the English Treasury; and the first an unfair profit pocketed by the Ceylon Government on English bills drawn at a rate of exchange unfavourable to England.—*Spectator, Aug.* 2.

* Transmitted with the Almanac for 1833, by a correspondent; who judged from the *Spectator's* attention to statistics, that we might be inclined to examine the work as a curiosity, and lay some of the results before our readers. The text shows the light in which a perusal of the Almanac, comparing it with other authorities, has led us to view the subject; and this note explains how we come to have taken CEYLON as a topic present consideration.

THE LORD CHANCELLOR'S LECTURES ON POLITICAL ECONOMY.

On Tuesday last the introductory lecture of this course was delivered at the Mechanics' Institution by Mr John George Vandenhoff. The anticipations of his friends were fully realized, upon this occasion, by the able manner in which he recited the language of the noble author. His style was bold and declamatory, his enunciation clear and distinct, and he sustained his voice at the same judicious pitch throughout. The lecture was so well attended, by a mixed audience, that many were obliged to retire, after a futile attempt to gain admission. We observed a number of ladies present of the first repectability in the town. The lecture was listened to with the deepest attention, and appeared to give general satisfaction.

INTRODUCTION.

The object of the lectures (says the noble writer) to which this is meant to be an introduction is to explain the various subjects which are comprehended within the Science of Political Economy; and I do not know that the time which is usually allotted to an introductory lecture can be better employed than in marking out the course which it is intended to pursue,—in defining science, in endeavouring to show what it embrances,—what are its limits,—what is the nature of the evidence upon which it rests, and of the objections which have been urged against it, and what are the peculiarities which recommend it as a subject of study and consideration to all classes of the community. This being accomplished, it will be easy for every body present to determine whether or not it is worth his while to attend on future evenings, and to set apart the portion of time requisite for making himself master of the important propositions which it will be my endeavour to develope, and for familiarizing himself with the arguments by which these propositions are supported.

My principal study will be to express myself in plain intelligible language, such as is generally employed in the common intercourse of life; to define with precision the terms of the science, those more particularly by a disuse of which so many able writers have been misled, and to adhere strictly to my definitions when made, in order that my auditors and myself may be saved from all chance of confusion arising out of vague and equivocal expressions,—that fertile source of complication and false reasoning. Not to obtain support for the doctrine which it is my wish to communicate, from authority, or a reverence for celebrated writers, I shall refrain from citing a single name or work. I beg that what I shall propound may be received as my own individual opinions. A little application will enable you to form a judgment as to their correctness. Guided by reason alone, I shall hail your assent to my opinions with satisfaction, and I desire it on no other terms. But while I claim your attention as if to the exposition of my individual opinions, it must be understood, that I pretend to have made no discovery. In these lectures there will be found little or nothing original. The profound views and the beautiful and conclusive demonstoation (if any thing to which these epithets will apply shall be found in these lectures

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I can only claim to be a ... the distinguished authors ... his science, there are few from ... some trifling particular, Al... have borrowed largely, and have ... frequently in the language of others, ... my purpose, I have still adhered ... those doctrines alone which I deem cor... ing with one writer in one place, with ano... another. My opinons are the result of convic... without reference to those of any author, howe... celebrated for his talent, or deserving for his phi... anthropy. It is my wish that yours should be the same. My end will be equally accomplished whether I obtain your assent to my doctrines and opinions, or whether I enable you to point out the errors into which I may fall. Truth, and truth alone, is what I aim at, as well for you as for myself.

I shall not enter into a history of the science, tracing its rise and progress; nor shall I give an account of the absurd and erroneous theories which were current among our ancestors; nor shall I attempt to show how their crude and ill-digested opinions were gradually superseded, till, at length, the Science of Political Economy, as it exists at present, shone forth, I might almost say, in the splendour of perfection. Otherwise, I might examplify by the history of this science, how superstition has given way to reason, and prejudice, and narrow and malevolent feelings to enlightened policy and universal benevolence. These doubtless, would be pleasing topics to dilate upon, and are well fitted to instruct and amuse those who can pass their hours of recreation with delight, in contemplating the progressiveness of the human species, and in filling up their minds with the evidence by which its progressiveness is established. But these lectures must be devoted to a higher object; higher, inasmuch as the *history* of knowledge would be useless without the existence of the *knowledge* itself, and it is the knowledge which I shall endeavour to communicate. The history of any science can assist but slightly in the acquisition of its knowledge. The judicious master, in teaching mathematics, chemistry, or mechanics, would occupy the time or exhaust the patience of his scholar by entering into their respective histories. His object ought to be to teach the true principles of a science, not a history of the false principles which are exploded. The wise plan for him to pursue who would instruct another in any of these sciences is to explain, by the most clear and simple process, the various principles and propositions contained in them, presenting, at the same time, a refutation of those principles and propositions which it is still attempted to maintain against the true ones. This is the plan which I shall endeavour to adopt with regard to Political Economy, and to which I shall, if possible, uniformly adhere.

Political Economy is the science of the laws which regulate the production, distribution, and consumption of those material products which have exchangeable value, and which are wealth to a family. A ... in order to consume, it must obtain a supply. Accordingly, as domestic economy has two grand objects, the consumption and supply of a family, so likewise has Political Economy the consumption and supply of the community. The consumption being a quantity always indefinite, for we know of no end to the desire of enjoyment, the grand concern is to increase the supply. Were all things desired for consumption to be procured without the intervention of human labour, there would be no need for any solicitude about increasing the supply, and the Science of Political Economy would not exist. It is clear, that those things which are in sufficient abundance for all, and which are not the produce of human labour, such as air, the light of the sun, and water, at least in most regions of the globe, cannot, properly speaking, be said to be within the province of the political economist. No science is implied in putting forth the hand and using. When labour, however, is to be employed, and the objects of desire can be multiplied only by a preconcerted plan of operations, it becomes an object of importance to ascertain by what means they may be produced with the greatest ease and in greatest abundance.

Having ascertained in what manner the means with which we are acquainted may be made conducive to the greatest amount of production, the next step with the Political Economist is to inquire how that which is produced may be so distributed as to be the source of the greatest amount of enjoyment or happiness to the community. In this department of the science is contained the explanation of the circumstances by which the distribution of that which has been produced is regulated.

There is still another subject of inquiry before we come to consumption, the last grand topic of Political Economy. When commodities are produced and distributed, it is found to be convenient, both for the purposes of reproduction and consumption, that portions of them should be exchanged for one another. In this department of the science, therefore, is contained the explanation of what it is that regulates exchangeable value, or what it is that determines the quantity of one commodity which is given in exchange for a certain quantity of any other commodity.

It thus appears that four inquires are comprehended in this science:

1st. What are the circumstances which regulate the production of commodities.

2nd. What are the circumstances by which the distribution of the commodities produced by the labour of the community is regulated.

3rd. What are the circumstances which regulate the interchange of commmodities.

4th. What are the circumstances which regulate consumption.

Under the term commodities is included only such material things as are the produce of labour; and shall use the word in no other sense. There is, likewise, another word which is frequently employed to signify what is produced by labour, and that is *wealth*. When a man is said to possess so much wealth, it is meant that he has a certain quantity of commodities, or, which is the same thing, that which will exchange for a certain quantity. When the wealth of one country is compared with that of another, it is the same thing as if a comparison were drawn, between the two masses of commodities existing in the respective countries.

The subject of Political Economy, then, may be said to be wealth,—the ultimate end of it, the same as that of all the other sciences, human happiness,—and its immediate object, the discovery of the means by which wealth may be so produced, distributed, and consumed as to be the cause of the greatest quantity of happiness. When I say "discovery of the means by which wealth may be produced," I do not allude to those classes of means which are within the merchant, the chemists, or the mechanic, but I refer to the means by which the knowledge, inventions, and industry of those who are engaged in production may be turned to the best account.

Political Economy, in some points of view, may be considered as one of the moral sciences. The moral sciences have for their subject the actions and inclinations of human beings. It is the duty of the moralist to point out what actions are useful, what mischievous; to show in what manner human beings will generally act when placed in certain situations; and what are the situations most favourable and what the most unfavourable to the prevalence of actions which are useful to the whole species or community. Political Economy, so considered, is that branch of the moral sciences to which is referred the consideration of those actions only which connected with the production and consumption of wealth. The other actions of men are treated of in the sciences of politics and morals.

The science of Political Economy has not unfrequently been confounded with that of politics. The subjects which they treat of are however, sufficiently distinct. The politician examines the principles upon which all government is founded: he endeavours to point out the securities which are necessary for the establishment of a community of interest between the few who govern and the many who are governed; and unfolds the reciprocal duties of those in whose hands the supreme authority is lodged, and of those who look to that authority for protection. The business of the Political Economist is not with the constitution of the government, but with its acts only. Whatever measure affect the production or distribution of wealth necessarily come within the scope of his observation and are canvassed by him. He examines whether they are in unison with the just principles of economical science: if they *are*, he pronounces them to be advantageous, and shows the nature and extent of the benefits of which they will be productive; if they *are not*, he shows in what respect they are defective, and to what extent their operation will be injurious. But he does this without inquiring into the constitution of the government by which these measures have been adopted. The circumstance of their having issued from the privy council of an arbitrary monarch, or the representative assembly of a republic, though in other respects of supreme importance, cannot affect the immutable principles by which the Economist is to form his opinion upon them.

Besides being confounded with politics, the practical part of Political Economy has frequently been confounded with statistics; but they are still more easily separated and distinguished. The object of the statistician is to describe the condition of a particular period; while the object of the Political Economist is to discover the causes which have brought it into that condition. He is to the statistician what the natural philosopher is to the mere observer. He takes the facts furnished by the researches of the statistician, and, after comparing them with those furnished by historians and travellers, he applies himself to discover their relation. By a patient investigation, by carefully observing the circumstances attending the operation of particular principles, he discovers the effects of which they are really productive, and how far they ... liable to be modified by the ... ...een rent and profits. ... wages, and the various gene... which regulate the interests of every different order in society have been discovered and established with all the certainty of demonstrative evidence.

We come now to the consideration of the nature of the evidence upon which the science rests. Political Economy, it has already been observed, is the science of the laws which regulate the production, distribution, and consumption of wealth. Wealth, it has likewise been observed, is the produce of human labour, and this labour, again, in all its various applications, is nothing more than a series of movements confined to this earth. The laws, therefore, which regulate the production, distributions, and consumption of wealth depend upon certain principles of human nature and of the physical world. The causes which operate in the production of wealth, as far as such production depends upon labour, are to be sought in the fundamental principles of human nature; as far as it depends upon other circumstances, in the laws by which the physical world is regulated; and these causes, like all other causes, must, of course, be traced by means of observation and analysis.

There are so many phenomena which are dignified by the term "law of nature," "principle of human nature," that, therefore as I proceed, I shall endeavour to explain what it is that I really mean when I make use of those expressions. When one event has been observed to follow another event invariably, such a sequence is said to be a law of nature. Thus, that everything should tend to the centre of the earth, that vegetables should corrupt, iron corrode, and animals die, may all correctly be said to be according to the law of nature, inasmuch as we have never had experience that things do not gravitate towards the centre of the earth, —of vegetables which do not corrupt, nor of animals which do not die. The moment we have such experience, the phenomena which I have mentioned will cease to be laws of nature. The expression, "law of human nature," is exclusively applied to the actions and dispositions of men. For instance, that men will gratify their inclinations, when possessed of the power, is said to be a law of human nature.

I am particularly anxious to call your attention to this part of my subject, because, unless a clear idea is entertained of the evidence upon which the science rests, much of what I may hereafter attempt to develope and demonstrate will prove unintelligible. I repeat, therefore, that the Science of Political Economy rests upon the laws or principles by which the physical world and human nature are regulated. Our knowledge of these laws or principles is derived from experience, and experience alone. Until, by experience, it has been ascertained what these laws or principles are, no *data* can exist whence to reason and draw conclusions. It would obviously be idle for us to inquire how production can be increased while ignorant of the means by which man may be induced to exert himself in order to produce. As well might the savage set about the construction of his bark while ignorant whether wood or iron were best calculated to float upon the water. The sound Economist, like the enlightened mechanist and the true philosopher, rests his theories upon facts and principles, the results of previous experience and demonstration. In this respect he differs from the utopian, the quack, and the alchymist, who, disregarding experience, consume their time in fruitless researches after the perfectibility of human nature, the universal medicine, and the philosopher's stone.

What are these laws, then, it may be asked,—these principles upon which Political Economy is reared? In order to be clear and precise, I shall divide my answer to this question under two heads. Under the first I shall arrange the enumeration of those laws or principles which relate to the physical world, and under the second, what relates to human nature.

First. Of the laws which relate to the physical world, it is assumed by Political Economists that the earth, without labour, will not afford a maintenance to any considerable number of our species; that the earth, by labour, may be made to produce more than is expended on it: that there are soils of different degrees of fertility; that if on any given spot of land the quantity of labour be increased two, four, ten or an hundred fold, the quantity of produce will not be increased in the same proportion: that human beings and the animal creation in general, if adequately supplied with food are always capable, owing to the prolific powers with which they are endowed, of doubling their numbers in a limited number of years. These facts, laws, or principles, relating to the physical world, are of course liable to be disputed. As I said before, if they are called in question, the only resource is to appeal to experience. If these principles are not supported by, or are contrary to, experience, they must, it is evident, fall to the ground. In support of the assumption, that labour is essential to the maintenance of any considerable number of our species, I would refer to what this island would be if uncultivated, and to what New Holland, a country by no means unfavourably situated, is. In some countries there are no voluntary products whatever calculated to support human life. That land is of different degrees of fertility is exemplified by Battersea-fields and Hounslow Heath. That the productions from any given spot of land cannot be increased progressively and proportionally with every additional quantity of labour bestowed upon it, the least reflection must force us to acknowledge. That the human race is capable, if adequately supplied with food, of doubling itself every twenty or twenty-five years, is notorious to every physiologist, and has been exemplified in North America, where the means of subsistence are in great abundance relatively to the number to be supported. In support of each of the laws or facts, I shall of course adduce evidence at greater length in those lectures in which I shall treat of them more particularly.

Under the second head, or that relating to the principles of human nature, the Political Economist needs but little to be conceded to him. In reasoning upon production, distribution, interchanges, and consumption, he assumes merely that every man is desirous of his own happiness. Every other principle relating to human nature, in fact, flows from and is involved in this. The principle itself rests, as all true principles must, upon experience, and should any body refuse his assent to it, to him the moral sciences, and among them Political Economy, must appear mere fabrics of the imagination, resting upon no solid foundation, and totally devoid of interest,—to him legislation must appear the business of visionaries; for the end which a good legislator proposes to himself, is to deter individuals from seeking their own happiness by destroying that of others,—to him education must appear a frivolous pursuit, for the end of education is to cultivate in the child a disposition to promote the happiness of others as a means to its own, and to implant in it the knowledge how to turn that disposition to account. But little need be said to illustrate and enforce this principle of human nature. Every action of life is an exemplification of it. Our eating and drinking, our rising up and lying down, our toiling and reposing, our going out and coming in, all depend upon this principle For why, that could ask, are these ... doing ... the apparent incontrovertibility of this principle, it has been its fate, as it has been the fate of many other true principles, to be denied with vehemence. Men, it has been maintained, do not always seek their own happiness,—on many occasions, they sacrifice their own happiness to that of others. The idea which it is intended to convey here is true, the expression incorrect. A man, at the hazard of his life, plunges into a stream to snatch a fellow-creature from destruction. He is said to sacrifice his own happiness to that of another. No, it should rather be said, such is the tone of his mind, that the happiness to be derived from saving the life of another is estimated by him as more than commensurate with the risk which he incurs in making the attempt. He accordingly seeks his own happiness by plunging into the stream.

Nothing is more true than that our wills are governed by our desires, and that our desires are to procure pleasure and to avoid pain. If our constant desire is to procure pleasure and to avoid pain, how can it be contended that we do not constantly seek to promote our happiness? For, in what does happiness consist, but in the enjoyment of pleasure and in freedom from pain? Doubtless it depends upon habit, and education, and the institutions of society what it is that a man will consider as conducive to his happiness. One may commit murder, and another do good to an enemy, but that [their ultimate end is the same cannot be doubted for a moment. Every man is desirous of his own happiness

Thus much for the principles upon which the science rests, and for the nature of the evidence by which these principles are supported. After the foregoing remarks, the duty of the person who professes to expound the principles of Political Economy may be briefly stated as follows. With the knowledge that every man is desirous of his own happiness, and that happiness without wealth is impossible, it is for him to show by what laws and regulations wealth may be produced in greatest abundance, and be made the instrument of the greatest quantity of happiness.

I shall now pass on to the consideration of some of the objections and arguments by which it has been attempt d to impede the progress and discountenance the study of Political Economy. It has been said, that the possession of wealth is not essential to happiness; and that poverty, with a contented mind, is more frequently associated with happiness than great riches. Richess bring with them cares and desires which agitate the possessor and unfit him for the higher and delightful enjoyments of life. This, however, is begging the question. Nobody ever pretended, that poverty, *with a contented mind*, was inconsistent with happiness, because a contented and a happy mind are synonymous terms; and besides the word "property," as here used, does not imply a total absence of wealth, a total absence of the means of satisfying the more urgent cravings of nature but the possession of them in merely limited quantities. It is perfectly undeniable, that desires, limited in proportion to the limited means of gratification, fit a human being for the enjoyment of happiness more than desires which extend beyond very ample means of gratification. Although wealth, as I have defined it, is essential to happiness, a person may, nevertheless, be very unhappy with the most abundant stores; for this simple reason, that there are many causes of misery besides absence of wealth. As to the cares and anxieties which riches are sometimes supposed to bring with them, a little reflection might probably lead us to surmise, that those cares and anxieties had their rise in causes quite independent of the riches themselves But, allowing that they are inseparable from the possession of riches, they can scarcely bear to be compared with those cares, those anxieties, which are the never-failing consequence of the want of richer. What suffering, produced by the possession of wealth, can equal in poignancy that which is endured by the poor man hampered by a numerous and helpless offspring, whom he is unable to provide even with the common necessaries of life?

Quitting the influence of riches upon particular individuals, but little need be said in order to prove, that an abundance of the necessaries and conveniences of life is essential to the happiness of the communities. Where the necessaries of life are scarce, where unremitting toil is required for their production, there is no leisure for the instruction and improvement of the mind. The miserable beings who are thus situated are not only continually exposed by the vicissitudes of the season to all the horrors of want and famine, but are a constant prey to others scarcely inferior in intensity—those of superstition. Superstition is that quality of the mind by which, when ignorant of the real causes of events, we are led to conjure up imaginary ones ... their stead. Knowledge makes us acquainted with re... causes. Superstition supplies their places with im... ginary ones. When in possession of the true causes ... things, we may succeed in bringing about those even... which are desirable for the good of mankind, and lea... how to direct our feelings and approbation toward... thers according as their actions are useful or hurtfu... cording as they operate to produce events which ... to increase or diminish human happiness. With su... stition rise up groundless rancours and mutual ill... with all the evils of which they are the fertile sourc... Superstition snatches from us the enjoyment which is within our reach, and is thus at once the cause and the effect of deprivation and suffering. As soon as man learns to draw his sustenance from the earth by a less laborious process—as soon as *one* is able to produce the food of *many*—a class springs up which is not obliged to plough and to spin, a class with leisure, amongst whom are found men who, by study and research, may assist those who toil and sweat. The mysteries of nature are explored. Science gradually rears her head, and superstition gradually recedes as she approaches. Fictitious causes of terror are separated from real ones; and, while the influence of the former is destroyed, that of the latter is only mad... known to be guarded against and counteracted. The... is no occasion to search into the records of history ... exemplifications of these truths. They come ho... the understandings of all. Where is the country w... as it has advanced in wealth, has not at the same ... advanced in every thing which tends to raise ... above the brute—in every thing which renders life delightful? The arts and sciences, medicine, chemistry, and mechanics, the growth of every thing, in short, which can either heighten pleasure or assuage pain, is to be looked for with the progress of civilization; and if wealth is judiciously distributed, the progress of wealth is the progress of civilization.

I can hardly be called upon to notice all the diatribes against wealth which are to be found in the pages of some moralists. For they take their rise from much the same confusion of ideas that I have already adverted to. If they who cry down wealth would only attend to the idea which is conveyed by the word, much of their censure might be spared. The possession of wealth is the possession of the necessaries and conveniences, or, if you wish it, the luxuries of life; and the more these abound, in proportion to the numbers by whom they are to be consumed and enjoyed, so much the more will learning flourish and the reasoning faculty be developed. As to the word "luxury," it is merely used to signify that wealth in the possession of another which the speaker envies or disapproves, while that wealth he himself possesses is designated by a softer & less offensive epithet. The archbishop, to whom a carriage is a necessary essential to the dignity of his character and station, might consider wheaten bread and cotton stockings as great luxuries for a labourer. In fact, there are works in which may be found lamentations concerning the labouring classes, because in years of plenty, so fastidious were their ... lates, they were not contended with black bread.

If what I have said about wealth be true, a leng... ened argument to prove the importance of the science which treats of its produ tion, distribution and consumption would be worse than useless. I shall take it for granted that this will be disputed by nobody here, and proceed to examine some of the other objections which have been advanced against the science. By some it is objected that Political Economy hardens the heart; that it makes men indifferent to the sufferings of mankind. A curious charge, if it be true that the end which the Political Economists propose to themselves is to show how consumption of wealth may be attended with the greatest degree of enjoyment. When, however, they who bring forward this charge proceed to explain themselves, the meaning of their objection becomes more manifest. "All benevolent individuals," say they, "all who sympathize in the wants and afflictions, of their fellow-creatures, must wish to promote institutions the object of which is to remove want and to alleviate affliction. But Political Economy leads to the belief, that many of these institutions are useless and mischievous. Political Economy therefore teaches inhumanity for which reason they who wish to extend its influence ought to be discountenanced." Now, is this reasoning fair,—is it the reasoning of men who set any value on truth? The question between such objectors and Political Economists may be stated as follows:—The objectors maintain that their plans for benefitting the poor are good:—Political Economists disagree in this opinion, and think that the condition of the poorer classes can only be bettered by plans of a diametrically opposite nature. To fit the mind for forming a correct judgment upon the merits of these conflicting opinions, the rational course would be to weigh maturely the evidence by which each of the two opinions is supported. The Political Economist brings forward his evidence and his opponent instead of refuting it raises a hue and cry against him. I am inclined to think, however, that between two parties equally anxious to do good they who before they act examine carefully into the evils to be removed and into the means by which that end may be most easily accomplished, are more entitled to regard than they who without care and without judgment endeavour to remove evils with the cause of which they are totally unacquainted. They who are ignorant of the cause of an evil must necessarily be ignorant of its cure. If this mode of reasoning be hard-hearted and cruel then every moralist, every judge, every schoolmaster, every man who inflicts evil for the sake of future good or who defers an immediate and transitory gratification for the sake of a distant and durable one, may with at least as much renson be convicted of inhumanity.

So far indeed is Political Economy from being in the least hostile to benevolence that its tendency is the very reverse It leads to benevolence of the most exalted description. If the doing good *to one*, without refereuce to the consequence of the action upon *thousands* entitle a person to the epithet of benevolent, how much more entitled to such a distinction must that person be who takes care in doing good to individuals that he does not diminish the general happiness—who takes care if possible to promote at the same time private and public happiness.

There is another class of objectors, who say that Political Economy is purely theoretical, and that what is very good in theory may be found not to answer in practice. But this objection proceeds entirely from a misapprehension of the meaning of the word theory. Theory is thought; to theorize is to think, to reflect, to deliberate. Nobody, we presume would assert that reflection or thought previous to acting is bad. Now a person may think in two ways; he may think well, or he may think ill. He who thinks well, thereorizes well; and if he acts according to his theory it follows that he must act well. He on the other hand who thinks ill theorizes ill; and if he acts according to his theory, cannot fail to act ill. We may safely deduce from this, that good practice is inseparable from good theory, and if so, "good in theory and bad in practice" is nousense. If a theory be false, let that which is contrary to expe... rience be pointed out. But if it be supported by ... ments which are unanswerable, and evidence ... incontrovertible, it is childish to fancy ...

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pted for practice. In a good theory, no possible. ntingency is overlooked; remote and mediate, as ll as proximate and immediate, effects are estimated no human being can act without some degree of con- eration, when we say that a man acts thoughtlessly mean that he acts without reflection enough. When , therefore, is decried, the meaning must be, that e reflection is better than a great deal; that a cal- on founded on a few circumstances is more likely correct than that which is founded upon all the umstances of the case.

The next objection which I shall notice is really a home-thrust at the science. The former ones were in the shape of reasons against the study of Political Economy, rather than of attacks directed against the science itself; but the present is nothing less than an assumption, that there is no certainty whatever in the science. The process of reasoning by which this assertion is supported has, at least, that merit of conciseness. Political Economists differ among themselves, and, if they disagree, how can there be any certainty for the public? Now, really, this argument could not be admitted to have the smallest weight, if the differences among Political Economists were ten times greater than they are. In every science when eat discoveries are made, it is some time before they generally understood and adopted; and, during the val, it is impossible that, in any science, there d not appear to be an uncertainty, and a conflict nions exactly similar to that which now prevails itical Economy. When the great Newton disco- the true theory of the universe, philosophers were long at variance; some believed and some rejected it. After Harvey had published his opinions upon the circulation of the blood, physicians were long divided between circulation and no circulation. But should we be justified in maintaining, because the learned were long divided between the old established doctrines and the discoveries of those great philosophers, that there is no certainty in medicine or astronomy?

Another reason offered in order to show that there is no certainty in Political Economy is that all its propositions are founded solely upon reasoning, while in the physical sciences every proposition rests upon experiment and comes home to the comprehension of all. A few words will be sufficient to convince any unprejudiced mind that this is a vulgar error, and that the conclusions of Political Economy are no less firmly established than any in the whole range of natural philosophy. The natural philosopher pushes on his experiments in the dark. Profoundly ignorant of what curious or surprising phenomenon he may chance to encounter, he hopes for success, but is uncertain when or how he is likely to secure it. He is continually in danger of misinterpreting his experiments, of confounding inference with fact, and thus allowing his belief to outstrip his experience,—an occurrence not uncommon among natural philosophers But Political Economy, when once a few plain physical facts are admitted, like the rest of the moral sciences, flows, with unerring certainty, from the great principle that every man is desirous of his own happiness; a proposition, I should suspect, at least as well established as any of the discoveries of chemists and natural philosophers.

It is scarcely credible, at first sight, that objection so frivolous could have been urged against any science. A little reflection, however, soon leads us to the source when these objections flow. The object of the Political Economist is to promote the happiness of mankind at large. The very nature of his pursuit raises up enemies against him, because that state of things which is most conducive to the happiness of mankind at large is not always the most favourable to the interests of particular classes. If we look back to the history of abuses and reforms, we are continually reminded of the saying of the philosopher, that when reason is against a man, a man will be against reason. This great truth has not been less strikingly exemplified in Political Economy than in any of the other sciences.

When particular classes have long been accustomed to profit at the expense of the community, it is no wonder that they are enemies to that science which demonstrates the mischievousness of their most valued privileges; and it is no wonder that when the argument is against them they should endeavour to support themselves, to the best of their ability, by other means.

If armed with power, they employ persecution. Persecution always affords *prima facie* evidence of a bad cause.—(Applause.) Could the doctrines of Galileo have been refuted, he would have remained undisturbed by the Inquisition. Could the priests in Spain adduce satisfactory evidence in support of the real presence, they would have no occasion to uphold that dogma by the secular arm. But what is true of persecution, in its most aggravated form, is no less than of that mitigated kind of persecution to which they who are interested in perpetuating ignorance, but who have not the power of faggot, are compelled to have recourse.

There are many in this country who are invested with rights, the enjoyment of which is incompatible with what is due to the rest of the community. For the defence of these, their expedients are clamour and ridicule,—clamour, to frighten and if possible to over-awe the legislature; ridicule to repel from sound principles those who cannot bear to be laughed at. The ignorant and idle, unwilling to allow any merit to others which reflects shame on themselves join in the cry. In this manner the greatest names of the age are held up to hatred or to derision whenever their discoveries happen to strike at the prejudices or to endanger the mischievous privileges of any of the influential classes of society.

Although the hostility evinced towards Political Economy may be thus clearly accounted for, many people will console themselves with the reflection, that this hostility cannot be very widely diffused. The majority of mankind have an interest in the truth, and to obtain their support all that is required is to make the truth known. Fortunately this is the case. On this hang all our hopes of amelioration in the condition of mankind. But we must not forget, that they who, as it were, have a vested interest in ignorance and error are not the only enemies to truth. It is not individuals directly interested alone who are accustomed to view the continuance and extension of bad laws with complacency or the abrogation of them with dread and aversion. Not only does the landlord deem the corn-laws essential to national prosperity, but, through his influence, the farmers and agricultural tradesmen, to whom these laws are as injurious as to any other class in the community, are led to think with him, and to believe that any alteration in them must inevitably occasion their ruin. That a great landlord, who has one son employed in the colonial department, another in the army, and another in the navy, should believe that the agricultural, colonial, military, and naval systems are the envy of surrounding nations and the admiration of the world, is most certainly no matter of surprise, but the mischief is, that many of their connexions and dependants cordially join in the opinion.—(Laughter and applause.)

One topic only remains to be considered in this introductory lecture, and that is the peculiarities by which the study of Political Economy is recommended to the members of a community. It is scarcely necessary for me to dwell upon the utility of knowledge in general, or to attempt to demonstrate that increased knowledge is necessarily accompanied by increased happiness. Every man's experience will suggest to him numerous examples of pleasure which have secured and of pain which have been averted by newly acquired knowledge. What, in fact, is knowledge but the experience of certain sensations, and the power of making them succeed one another in a certain order. The more extensive our knowledge, the greater is the number of sensations of which we have had, experience and the greater our power to procure a succession of agreeable sensations and to avert those which are painful. In other words, the more extensive our knowledge, the more extensive our command over the means of happiness.

But if every individual were to direct his researches into all the branches of knowledge, experience tells us that but little progress would be made in any of them. If every man were to study surgery and chemistry, architecture and mechanics, navigation and farming, the quantity of enjoyment which he could procure would be infinitely less than that which he is able to obtain by directing his attention to one or more of these pursuits, imparting the benefit of his knowledge to others and receiving theirs in return. On these grounds, a division of labour, as well in the sciences as in the various employments which are essential to a pleasurable state of existence, early recommended itself to the attention of mankind. The advantages resulting from such a division are beyond dispute. The question is, how far this division can be beneficially carried. It might be maintained that Political Economy, politics, morals, and legislation are unfit subjects of study for the majority of mankind; that they may be advantageously allotted to a small class who would, on the principles which I have just delineated, communicate their information to others, from whom, in return, they would receive a portion of the fruits of their labour The examination of this doctrine will enable us to form an opinion upon its soundness. The examination need not be long, nor will the formation of a correct opinion be difficult.

If the constitution of the human mind were such that every one might aspire at an early period of life to a pre-eminence in all the sciences, it would be for the general happiness that all men should be acquainted with all things. Every body would then be guided, even in his least important actions, by the most indubitable experience This summit of perfection, however, appears almost unattainable. The desirable thing is to approach as near to it as possible.

When a man hollows up one study, that of medicine, for example, and bestows application, does he find, in return for the benefit from his [illegible] which he is willing to confer upon others, that he cannot have his fair share of theirs in return? The answer is, that he does, provided the laws are equitable and well administered. The various classes who minister to his wants are obliged, by competition, to furnish him with the fruits of their labour of the best possible quality, and he can procure them at the lowest possible price. The competition of those who are in the same profession with himself induces him to act the same towards others. An eminent surgeon, who is obliged to submit to an operation is, no doubt, better able to judge of the skill of him who is to perform it than one who is entirely ignorant of the art. But he who is ignorant, if possessed of the means, seldom fails to procure the attendance of a skilful practitioner, whose skill is to be had. Where consumption is unimpeded every man has an interest in perfecting himself in that vocation by which he earns his livelihood. A man, therefore, who happens to be ignorant of farming, chemistry, or any physical science or profession, does not incur any extraordinary risk; and if he is obliged to labour for his subsistence, has more chance of obtaining wealth, and hence enjoyment, by perfecting himself in one profession than in dabbling in a many.

One proviso is essential to the truth of this position, viz., that there be good laws,—well administered. Now, they who make laws and administer them have an interest in making them and administering them for their own advantage; and their own private advantage and the advantage of the community will be very different, unless arrangements for the purpose of making them unite be adopted by the community. But to do this the community must first know how to distinguish a good law from a bad law, good administration from mal-administration. Every individual in a community, whatever profession he may follow, ought to possess this species of information. To know a good law from a bad law it is necessary to have a clear conception of good and evil. This is to be acquired by studying the science of morals. It is likewise necessary to ascertain that the evil of punishment does not exceed the evil which it is intended to prevent, and to ascertain by what means, when an injury is committed, the injured person may most cheaply and most expeditiously obtain redress, and how the guilty person, when the action is criminal, may be so dealt with as to deter others, by his example from committing similar acts. The knowledge necessary for these purposes is contained in the science of legislation. To administer the laws and to transact the business of the community, certain individuals must be invested with power. And, as I have before observed, as every individual is desirous of his own happiness, they will, if not properly controlled, employ this power in a manner inconsistent with the general happiness. What checks are necessary for controlling those who wield the power of government and administer the laws, is to be ascertained by studying the science of politics. Thus we see, that, however desirable it may be that the powers of individuals should be exclusively directed towards certain sciences, there are certain other sciences in the knowledge of which no man ought to be deficient. While the majority of any community are unacquainted with the moral and political sciences, the chances of good government are small,—the powers of government will be directed, not to the benefit of the many, but to that of the few.

I have already observed, that Political Economy is one of the moral sciences. What has been said with regard to the study of the moral sciences in general, applies with equal force to this in particular. The destiny of a nation governed by ministers ignorant of the science is made wholly to depend upon accident or caprice. They may adopt a good system of policy, or they may adopt a bad one; if they adopt a good system, being ignorant of the cause of the prosperity and happiness that will result from it, they can have nothing better than official routine to induce them to persevere in the course which they have fortuitously entered; and if, on the other hand, they adopt a bad system, they will be equally ignorant of the cause of the misery it must infallibly occasion, and, consequently, of the means of escaping the misery. With the bulk of the people, so long as they are unacquainted with the elementary doctrines and conclusions of this science, so long must they continue wholly ignorant of the principal causes of national wealth and national poverty, and consequently of the circumstances which may really determine their condition in life. A people thus uninstructed must, if they express any opinion on public affairs, necessarily express one that has been taken up blindly and capriciously. The judgments of such as are ignorant of principle can be dictated only by prejudice, and having no means of distinguishing between the immediate and transitory and the ultimate and lasting effects of any measure, they become the ready and unsuspecting dupes of the shallowest artifices.

Vicious insitutions and mischievous regulations, although injurious to the public, are almost always productive of advantage to a greater or smaller number of individuals, who, to preserve this advantage, enlist a portion of the press into their service, and labour, by means of perverted and fallacious statements, to make the public believe that the mischievous regulation is really beneficial to them, and that they are interested in its support. These attempts to make the *worse* appear the *better* cause, or to make the most flagrant abuses be received as national benefits, have very often been attended with complete success. And there are plainly no means of obviating this evil, of correcting what is really disadvantageous in the influence of the press, and of preventing the public from being misled by the specious sophistry of those whose interest and object is to delude them, except by making them generally acquainted with the elementary and fundamental truths of this science. Ignorance is the impure and muddy fountain whence nineteenths of the misery and crime to be found in the world are really drawn. Once make the body of the people fully aware of the circumstance which really determine their condition, and we may be assured that an immense majority will turn that knowledge to good account. When a man is once convinced that it is for his happiness to abandon one line of conduct and follow another, the chances are ten to one that he will do so. Examples of the evils which have been inflicted, and of the misery which has been endured, through an ignorance of the Science of Political Economy, might be brought forward in abundance, to corroborate my preceding observations, but these I shall reserve for future lectures.

If what I have said its sufficient to show that the study of Political Economy ought to be pursued by all classes of a community, nothing additional need be said to induce you to engage in it with the ardour and application which its importance deserves. Some descriptions of knowledge, I have attempted to prove, have a peculiar claim upon the attention of a limitted number of individuals, while other descriptions of knowledge ought to be familiar to all Certain sciences, (so long as they are cultivated by a few) many be safely unexplored by the majority of a community, but there are certain other sciences, the study of which is so immediately connected with the welfare of all that no individual who values his happiness can with safety be unacquainted with them. The analogy of your connexion with this institution may convey to your these two descriptions of the relative bearings of in some particular business [illegible] sembled for one common object. Each of [illegible] be safely unacquainted with the business of his neighbour, but you have all an interest that this institution should be well conducted. that the laws should be wisely enacted and imparttially enforced, and that the funds should be honestly and usefully expended,—(Applause.) You ought all, therefore, to be capable of distinguishing a good from a bad regulation, wisdom from folly, and an economical and useful from a wasteful and frivolous expenditure. If it be true that you have all an interest in qualifying yourselves to judge concerning the laws of such an institution as this, and concerning the conduct of those who administer them, howmuch more must it be your interest to qualify yourselves for forming correct opinions concerning that larger and more important institution, upon the goodness or badness of which your happiness is in so great a degree dependant! How much more important must it be for you to distinguish those causes of happiness which are inherent in yourselves, and those for the existence of which you must look to political institutions! Should these opinions be true, how happens it, I may be asked, that they were not explained years and years ago? how happens it that the misery which might have been so easily prevented, has been allowed so long to oppress mankind? Upon these topics I might dilate for hours. Suffice it to say that human knowledge is progressive. It has been reserved for the nineteenth century to witness institutions established for the purpose of imparting knowledge to all, without exception. Science, it is now thought, may be advantageously cultivated by all It is no longer required that genius and intellect must necessarily be confined to a favoured few. Intellect and genius are not the gifts of nature, but of education. They are not acquired by inspiration, but by study and application. Cheering, indeed, is the prospect. The knowledge of these truths is not now, as heretofore, confined to a few philosophers, it is penetrating into every class of society. And not only is it widely diffused, but already it is beginning to be acted upon widely. Each profession, each class appears afraid of being outstripped by others. Each district, each parish is anxious to keep pace with its neighbour. By competition in so noble a field we shall not only advance ourselves, but shall co-operate towards the general advancement.

It is a truth which cannot be too often repeated, that that they who solely rely upon others for the gratification of their desires are generally disappointed. What we want we must exert ourselves to obtain. Happiness is what we all unite in desiring. Let us, then, be equally unanimous in striving to outstrip one another in the acquisition of knowledge, and our object is gained! for knowledge is power, and power is the forerunner of enjoyment.

The lecture was greeted, at its conclusion, with the most unbounded applause,

MISCELLANEA.

INFANTICIDE AMONG THE CHINESE.—The constant emigration of the male part of the people contributes very much to the destruction of domestic happiness. It is a general custom among them to drown a large proportion of the new-born female children. This unnatural custom is so common among them that it is perpetrated without any feeling, and even in a laughing mood; and to ask a man of any distinction whether he has daughters, is a mark of great rudeness. Neither the Government nor the moral sayings of their sages have put a stop to this nefarious custom. The father has authority over the lives of his children, and disposes of them according to his pleasure. The boys enjoy the greater share of paternal affection. Their birth is considered one of the greatest and most fortunate events in a family. They are cherished and indulged to a high degree; and if the father dies, the son assumes a certain authority over his mother. There is also carried on a regular traffic in females. These facts are as revolting to humanity as disgusting to detail.—*Gutzlaff's Voyage.*

Prince Lieven's furni[ture] recently sold, but produced pair of beautiful vases, presen[ted] highness by the Grand Dutchess[es] sia, which cost 300 guineas, sold The "grand state harness" produced some excellent madeira, twenty years fetched only 28*s.* per dozen.

The Pope has issued a circular, chiefly to French Bishops, enjoining them, as a duty, bring back to the bosom of the Church the erring learned member of the Catholic religion, Abbè de la Mennais; whose name, nevertheless, is not inserted in the circular. Nothing should be left untried to reclaim him from "his schismatic and damnable views," and induce him to publicly recant his errors. What has been done will then be forgiven and forgotten. Great interest is excited to know how De la Mennais will receive this mild proceding.

TREATMENT OF RUSSIAN NOBLES.—The manner in which Alexis treated his grandees is a curious proof of the complete barbarism of the Russians in the seventeenth century:—"Last year we were informed, he (the Emperor) set out with his nobles to visit one of the monasteries without the city; and whereas the large river Moskwa flows round the greatest part of the city, and his road lay over one of the bridges upon it, he left the bridge on one side, descended with his horse into the middle of the river where it was very deep and rapid, and arrived at the other side with his clothes all wet. Then he cried out to his nobles: 'He who does not pass over where I have, loses his life!' His intention was merely to sport with them; for most of his courtiers were large fat men. Fully sensible of the calamity which awaited them, and seeing no means of excuse or of flight, they descended to the river in the greatest vexation, and gave the reins to their horses. Most of them being brave men they sank up to their necks, and with difficulty kept their own and their horses' heads above the water; whilst the Emperor looked on, and laughed aloud at their distress. At length they waded over; and made the further bank, in a most wretched plight, with their favourite and fancy clothes dripping with wet. They immediately began to upbraid the Emperor with really intending the loss of their lives, but he answered them: 'My intention in this was to lessen your fat paunches, which you fed up in my father's time, in rest and idleness.' Then he rode on with them, till they entered the church of [illegible] where they assisted at the mass from did he permit one of them to go [illegible] with his wet was over. Then they all left the church, shivering, and they begged of him to let them go their ways, to change their clothes: but he would not part with them, till he had made them drink three cups of brandy, one after the other, saying: 'We have to-day earned great merit and a vast reward, having assisted at mass half drowned as we were:' nor did he permit them to depart till the teeth of most of them chatterirg with a cold shivering. They also told us a story of him, that one Sunday he assisted, as usual, at morning prayer. It is the custom for the grandees to repair from their houses, and attend him on these occasions at prayers: it happened on this day, that they did not know of his going to his devotions so early, and put off their attendance on him till noon: he immediately wrote down the names of those who absented themselves, sent to fetch them from their houses with their hands tied behind their backs, had them carried down to the bank of the river Moskwa flowing near his palace, and ordered them all, with their fine clothes and gold brocades, to be thrown by the hands and feet into the water, whilst he talked to them, and said: 'This is your reward; which you have merited, by preferring sleep with your wives to the splendid lustre of this blessed day, and not coming forth to assist at morning prayers with your Emperor."—*Travels of Macarious, Patriarch of Antioch.*

GRAND WHITE BAIT DINNER AT GREENWICH.—A grand white bait dinner took place on Saturday evening week, at the Crown and Sceptre Tavern, Greenwich, at which many of the most distinguished leaders of the high Tory party in both houses of Parliament were present. The dinner was the more important at the present moment, although an annual feast, considering the time chosen for holding it; and it can hardly be regarded other than as a muster of the party somewhat perhaps in connexion with the recent resignations of ministers, and the difficulties which, during the last few days, have existed in the way of supplying their places in the cabinet. Forty-six noblemen and gentlemen sat down to table, amongst whom were the Right Hon. the Speaker of the House of Commons in the chair, the Duke of Wellington, the Duke of Northumberland, the Duke of Newcastle, the Marquis of Londonderry, the Marquis of Chandos, the Marquis of Salisbury, the Marquis of Worcester, the Earl of Mansfield, Earl Verulam, the Earl of Aberdeen, the Earl of Lincoln, the Earl of Wicklow, Lord Dalawarr, Lord Burghersh, Lord Granville Somerset, Lord Castlereagh, Sir Robert Peel, Sir John Leach, Sir James Scarlett, Sir Charles Wetherell, Sir George Rose, Sir Edward Sugden, Mr Baring, Mr. W. Wynn, Mr. Croker, Mr. Bonham, Mr. Holmes, Mr. Planta, Mr. Talbot, Mr. Alexander, Mr. Horace Twiss, &c. Serveral speeches were delivered in the course of the evening, but with closed doors, and under a strict injunction not to admit strangers within hearing. The dinner was of the very first quality in excellence and variety, embracing a profusion of turtle and white bait, and every delicacy of the season, together with a very elegant dessert. Covers were laid for 60, the number for whom dinner was ordered, but some of the noblemen and gentlemen who usually visit these dinners were unable to attend. A variety of toasts were proposed and drunk, and at about 11 o'clock the company forming the *elite* of the party separated.

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